

IYÉ CREATIVE

DECEMBER 2023

PROGRESS REPORT

CULTURALLY RELEVANT CROPS FOR OUR COMMUNITIES (CRCC): A SNAPSHOT OF GREATER VICTORIA



PREPARED AND PRESENTED BY



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ABOUT IYÉ CREATIVE

Iyé Creative is a social enterprise that works with communities to restore our connection and relationship to the land. This is done through identifying systemic issues and addressing structural barriers to accessing land and nutritious food, and by creating alternative systems of mutual collaboration to advance the concerns of food security.

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LAND ACKNOWLEDGEMENT

We present this report with deep respect to the traditionally Ləkʷəŋən and SENĆOŦEN-speaking peoples of the W̱SÁNEĆ, Esquimalt, and Songhees Nations, on whose traditional territories we engage in this work. We are humbled and grateful to call these unceded lands home and reflect about our relations and responsibility to uplift the voices and stories of indigenous people.

Report co-written in October 2023 by Ariel Reyes Antuan and Anna Maria Stone of Iyé Creative.

Graphics and design by Jess Barton and Razan Mereeb of Iyé Creative.





TERMINOLOGY AND ACRONYMS

- **Community Supported Agriculture (CSA):** a model rooted in Black History on Turtle Island allowing small-scale food producers to confidently plan ahead for the growing season with secured produce purchases. Booker T. Whatley started promoting direct marketing as a tool for small farmers in the early 1970s. Community members purchase “shares” which are typically distributed in the form of produce boxes, and this funding supports the farmer’s livelihood. (Bowen, 2015).
- **Culturally Relevant Foods or Culturally-Responsive Food:** Foods that meet the diverse tastes and needs of communities based on their cultural identities, and also hold space for the cultural practices around the preparation and consumption of the food, considering where, how and with whom it is prepared and eaten.
- **CRCS:** Culturally Relevant Crops Survey
- **Disaggregated Data:** Disaggregated data are data that have been divided into categories, such as region, gender identity, age, and ethnicity. These data may reveal important insights between and among different groups with intersectional identities.
- **Equity-Denied Groups** - communities who face ongoing barriers from systemic oppression; who include, but are not limited to: IBPOC, people facing visible/hidden disabilities, women, new parents, newcomers, 2SLGBTQIA+, youth, and seniors.
- **Food Equity** - Food equity is the concept that all people have the right to equal access to or the ability to grow and consume their definition of healthful, affordable, and culturally significant foods, regardless of race, gender identity, or other identities or status.

TERMINOLOGY AND ACRONYMS

- **Foodways** - the preparation, distribution, and consumption of cultural food, influence how immigrants perceive and define their cultural realities as well as forge connections between past and present regional and religious identities (Rodyna, 2023)
- **IBPOC** - Indigenous, Black, and People of Colour
- **Kwetlal** - Lekwungen word for camas
- **2SLGBTQIA+** - Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, and Asexual. The plus (+) sign denotes other sexual orientations and gender identities.
- **Self-determination** - implies the right of a particular group of people to have control over decision-making processes and to have sovereignty of governance structures.



FOREWORD



In the intricate tapestry of human existence, food, land, and culture are the threads that weave together our intersecting identities, traditions, and beliefs. The practices of saving seeds, tending to the land, harvesting, and preparing and sharing food are laden with symbolism. Understanding cultural food access necessitates considering the socioeconomic context in which it unfolds. However, the concept of “culturally appropriate/relevant” foods finds its deepest resonance within specific contexts and among particular groups.

In Greater Victoria, racialized communities, newcomers, and low-income cultural communities face profound challenges as they grapple to preserve their cultural heritage and uphold their culinary traditions. Culturally relevant foods represent the embodiment of cultural practices in a new land, the essence of community, and the realization of the fundamental right to food equity.

In her 2014 article, “Eating in Crisis: Culturally Appropriate Food and the Local Food Movement in the Lives of Domestic Violence Survivors,” Aronson emphasizes the importance of culturally relevant food, asserting that it is more than just sustenance—it is a life force that connects us to our cultural roots and cherished communities (Aronson, 2014).

This report constitutes a modest contribution to the ongoing effort to improve the participation of communities in Greater Victoria's local food economy. It is an invitation to address the oppressive structures that govern our local food systems, and a resolute commitment to forging pathways toward inclusion and equity. In the forthcoming pages, we aspire to kindle a deeper awareness for the significance of culturally appropriate food, and champion the ongoing pursuit of food equity as a fundamental human right.



CONTEXT

Culturally relevant/significant foods are those that tie us to ancestral foodways - which is a determinant of overall health - and help to maintain a sense of connection to our cultures, particularly for newcomers. IBPOC (Indigenous, Black, and People of Colour) communities and other equity-deserving groups are disconnected from the land and waters they reside on by the constant engagement with ongoing systems of oppression and structural racism. We face many intersecting barriers to accessing local, nutrient-dense food and culturally significant foods, as they either are not available here, are prohibitively expensive, or there is a lack of community practice around cooking and sharing these foods.

In their 2021 study, "[Food Insecurity Preliminary Study: The Experiences of Black Individuals in Greater Victoria](#)," Nyandika and Murwira (2022) identified a significant gap in the availability of certain foods for African descent community members and newcomers in Coast Salish Territories. They suggested that with appropriate conditions, established governance protocols, and innovative crop selection for climate adaptation, these food items could potentially be cultivated and made accessible on Vancouver

Island (Nyandika & Murwira, 2022).

The terms "culturally-responsive" and "culturally-relevant" were popularized by Black educator and author Dr. Gloria Ladson-Billings in the early 1990s, initially in relation to pedagogical practices in teaching and classroom environments (Ladson-Billings, 1990). The United Way later adopted these terms for their food access programs, asserting that "culturally-responsive food provision" enables individuals to preserve their cultural integrity while accessing nutritional support. In this report, the terms "culturally relevant," "significant," or "appropriate" food are used interchangeably.

BACKGROUND OF THE PROJECT

The Culturally Relevant Crops for our Communities (CRCC) project has been several years in the making. In 2020, Iyé Creative received funding from the Victoria Foundation Community Recovery Program (CRP) to conduct community-based research on how food insecurity impacts African descent and Black communities in Victoria and how it was exacerbated by the COVID-19 pandemic.

The results of this preliminary study indicated that 70% of participants in the study strongly agreed that food insecurity is a significant problem among Black communities in Greater Victoria. These individuals noted that they had seen their communities worry about accessing nutritious and culturally relevant food in Victoria.

They expressed worry about the perceived nutritional content and quality of regularly available food, inaccessibility brought on by price, and the barriers to getting culturally relevant food ([Nyandika, Murwira, 2022](#)).

Iyé as a collective have been working in collaboration with many organizations in Greater Victoria to make locally-grown/culturally relevant foods more accessible to those who face significant barriers to accessing it through various programs in the past four years. Our initiatives have included:

CORE PROGRAMS

Related to the Culturally Relevant Crops for our Communities project

PROJECTS

DETAILS

PALENKE PRODUCE BOXES IN PARTNERSHIP WITH SOUTH ISLAND FARM HUB

Partnership with the South Island Farm Hub to provide Palenke Produce Boxes, full of produce grown by farmers primarily in the Greater Victoria area, (200 boxes in 2020, 380 in 2021, over 900 in 2022)

RELATIONSHIPS WITH FARMERS OF THE PLOT MARKET GARDEN

Building relationships with the farmers of The Plot Market Garden, who have provided produce boxes for our communities for three years now, (40 in 2021, 106 boxes in 2022, 365 in 2023)

UPBEET GARDEN'S COMMUNITY SUPPORTED AGRICULTURE (CSA) PROGRAM PARTNERSHIP

Growing culturally relevant crops in partnership with Upbeet Garden's Community Supported Agriculture (CSA) program through the 2022 growing season, including tomatillos, eggplant, collard greens, and red kuri squash, providing 143 no-cost produce boxes to IBPOC communities in 2022.

**MARKETBUCKS AT
ESQUIMALT FARMERS
MARKET**

Working with the Esquimalt Farmers Market to provide Marketbucks (market credit) to Black and Indigenous families to be able to access goods at the market, (49 Black and Indigenous families in 2022, 61 low-income families and seniors in 2023)

**COLLABORATION WITH
SOLARA GOLDWYNN, FOOD
SYSTEMS COORDINATOR AT
ROYAL ROADS**

Collaborating with Solara Goldwynn, Food Systems Coordinator at Royal Roads University's Giving Garden over the past two years - Solara has been growing and providing culturally relevant crops for our communities amongst 1000s of pounds of other food that is contributed to various community food access programs across Greater Victoria,

**PARTNERSHIP WITH GOOD
FOOD BOX**

Allying with Fernwood NRG's Good Food Box to provide 12 low-income families all year round over the past 3 years, (over 900 Good Food Boxes total)

**ONGOING CONVERSATIONS
WITH THE CITY OF
VICTORIA'S GET GROWING!
PROGRAM**

Engaging in ongoing conversations with The City of Victoria's Get Growing! program; we were thrilled to see the addition of collard greens in their seedling offerings this year inspired by the desires of our communities,

Lastly, and most importantly, we have been hearing directly from the people in our networks that the need for this topic to be looked into and shared about is vital for community well-being. Through multiple intersecting crises - from the climate crisis to the increasingly oppressive costs of living, on top of the existing structural inequalities that favour globalization, capitalism, and colonial interests above all - access to culturally relevant foods and the associated communities of practice are needed now more than ever.



INTENTION

The intention for this project is to begin the process of generating new pathways forward based on equitable, values-based, relational approaches to local food systems that work to be transformative to the greater system. We intend for this report to be used to:

- Centre and uplift the conversations around culturally relevant foods as a conduit for restoring ancestral knowledge and stories from cultural roots,
- Inform local food producers as to what cultural seeds, crops, and herbs are desired and what could be added to CSA boxes to make them more impactful for diverse communities,
- Recommend crops for the City of Victoria's Growing in the City program when determining which crops to grow for residential gardens, community gardens & workshops,
- Advise our partners at the Fernwood NRC's Good Food Box program, as well as relevant governmental bodies and those working to influence local food policy, such as the Victoria Urban Food Table (UFT),
- Continue conversations with WSÁNEĆ, Songhees, and Esquimalt nations to create governance protocols around the growing and consumption of culturally relevant foods and medicines on stolen/unceded lands.

There are 4 main components to this project:

- Data collection process through The Culturally Relevant Crops Survey (CRCS), utilized to collect information about desired crops,
- Community engagement process: Attending in-person events with our community partners to outreach and engage diverse populations in the conversation,



- Art-based methods through The Ways We Eat: An Invitation to Reimagine Our Relationships with Food and Land, centered around food, movement, and arts-based methods of data collection,
- Knowledge mobilization - writing reports and other more accessible resources to be shared with various community stakeholders, in order to activate community groups to work toward cultural food access.

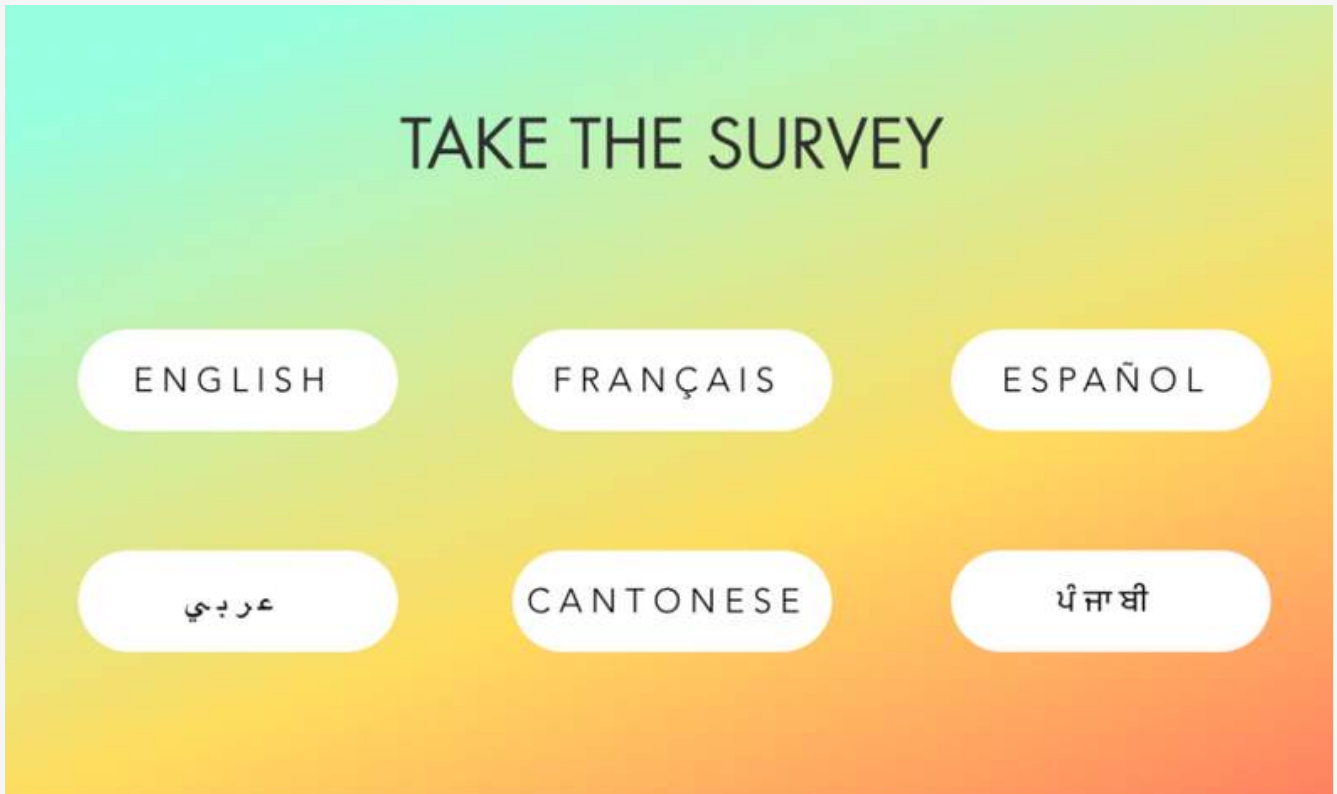
COMMITMENT TO DECOLONIZATION

We at Iyé are having ongoing, continuous conversations around the complexities of growing and consuming cultural foods on stolen lands that have been stewarded since time immemorial. The impacts of colonization are far-reaching and hard to underestimate, and have had a profound impact on Indigenous foodways. Coast Salish food systems were deeply entwined with relationships to lands and waters. While there are many Indigenous food revitalization movements doing incredibly inspiring and beautiful work, in a world so deeply scarred by colonization and capitalism, much of the knowledge of how to cultivate, prepare, and preserve traditional foods has been taken away from peoples across Turtle Island. We recognize that there is a strong need for self-determination and Indigenous-led food sovereignty initiatives. While centering the voices of Indigenous, Black, and People of Colour (IBPOC) communities is vital in decolonizing food systems, it's also important to ensure that data collection is followed up by meaningful action and accountability.

The work of decolonization and reconciliation is complex, but what is simple is listening with humility and open hearts and minds to the traditional stewards of these lands. We as a collective are continuously working to understand how to unlearn our biases and decolonize our work, in order to effectively and clearly hear the needs of the communities we work with. Central to this commitment is amplifying the voices and perspectives of historically marginalized individuals, providing an invaluable vantage point that is regrettably often overlooked in the deliberative processes pertaining to local food systems.



SURVEY DESIGN AND METHODOLOGY



ABOUT OUR SURVEY DESIGN

The methodology employed in the Culturally Relevant Crops Survey (CRCS) was designed to uphold principles of non-extraction and cultural sensitivity, ensuring ethical and respectful engagement with the participating community. The data collected by the CRCS was primarily gathered through a Google Form, which was thoughtfully translated and made available in English, French, Spanish, Arabic, Punjabi, and Cantonese, commonly spoken languages in Victoria (See Figure 1).

This multilingual approach aimed to ensure that respondents from diverse linguistic backgrounds could comfortably participate in the survey. The questions posed in the survey can be referenced in Appendix A.



SURVEY PARTICIPANT INCENTIVES

METHODS OF ENGAGEMENT

The CRCS centered the voices of diverse communities and actively involved community members within various networks, and at various in-person events. To enhance accessibility and streamline the survey process, we structured our questions in a multiple-choice format. This approach was chosen to reduce any barriers that might arise from long-format answers, thereby making participation as user-friendly as possible.

Data collection in the CRCS prioritized the principles of anonymity and confidentiality. We ensured that the information provided by participants was treated with the utmost care, respecting their privacy and dignity.

Furthermore, we consciously integrated opportunities for respondents to engage in storytelling, as well as artistic and movement expressions through events such as “The Ways We Eat: Reimagining Our Relationships to Food and Land”. These avenues for orality and creative expressions were incorporated into our methodology to center lived experiences.

By respecting and amplifying these stories, we sought to play an active role in dismantling the harmful structures of colonization, which have historically marginalized and silenced voices within our communities.

We offered a \$20 cash honorarium to up to 50 participants, thanks to funding from the Urban Food Table (UFT). We also entered participants into a draw for three South Island Farm Hub gift certificates worth \$50 each as a token of appreciation. It was important to us to ensure that we were offering compensation to participants as much as possible to value their input and avoid extractive research practices.

In order to have the Culturally Relevant Crops Survey (CRCS) reach as wide and diverse an audience as possible, we used direct engagement and outreach through our partnership networks and social media outlets. Members of our collective along with the University of Victoria Geography students gathered survey responses at various in-person community events including the following:



- The Ways We Eat: A Celebration of our Relationships to Land, Food, and Culture,
- “BIPOC Cultural Showcase” put on by the UVic Students of Colour Collective (SOCC) in collaboration with the African-Caribbean Student’s Association,
- “Healing With the Collective: Food for Heart” organized by the Students Of Colour Collective (SOCC),
- “Community Theater Night” organized by Rad Cafe in collaboration with the Belfry Theatre,
- A gala at the Student Union building at UVic,
- The “Welcome Day Celebration” organized by Here in Canada,
- Shelbourne Community Kitchen’s “Gardeners’ Gathering”,
- The Ways We Eat: An Invitation to Reimagine our Relationships to Food and Land.

In the digital realm, we also outreached through the following channels:

- Email marketing campaigns (newsletters) to reach our subscribers,
- Reaching our target audience by sending personalized emails to the Victoria Immigrant and Refugee Centre Society (VIRCS), Intercultural Association of Greater Victoria (ICA), Support Network for Indigenous Women and Women of Colour (SNIWWOC), and the African Heritage Association of Vancouver Island (AHAVI),
- Sharing on social media (Instagram, Facebook, and LinkedIn),
- Personal outreach to members of our network.

SURVEY LIMITATIONS



We recognize that the breadth of this topic is far beyond the scope of this particular project. The key limitations of this survey include language barriers, internal capacity of Iyé, the length of time to complete the project, limitations of digital surveys as opposed to human-to-human interactions, and potential influencing of responses received based upon our survey design.

As a collective working within the social impact sector, there are inherent challenges to this model internal internal capacities and sustainable access to funding. The survey component of this project has happened within a limited time frame and with a small source of funding (a \$1,500 Micro-Grant from the Urban Food Table for the survey component of this project), which limited our capacity to be able to reach more individuals.

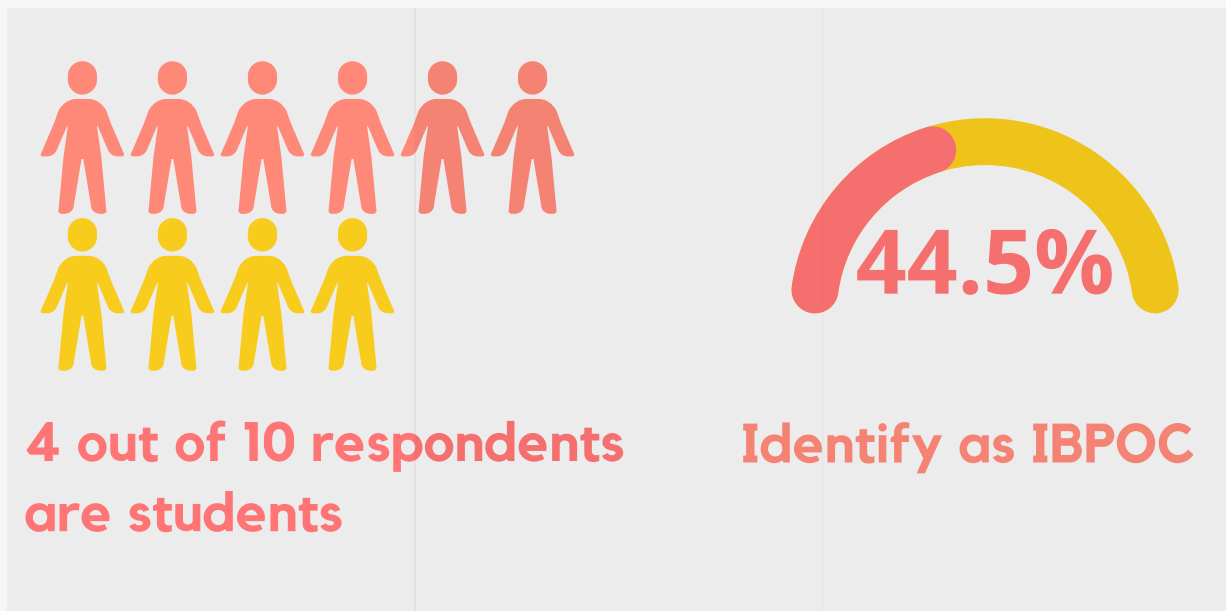
With greater access to resources, we would have also offered opportunities to provide input without filling out a digital survey - through face-to-face conversations that highlight the complex factors of the human heart. We also recognize that through our attempts to make the survey as accessible as possible by providing answers for respondents to click through instead of having to type long-format responses, we may have influenced the responses received, and people may have selected items that they wouldn't have otherwise considered on their own.



DEMOGRAPHICS OF PARTICIPANTS

Our outreach for this survey was intended to hear directly from community members whose day-to-day experiences have been underrepresented (IBPOC, seniors, low-income folks, people facing visible and hidden disabilities, 2SLGBTQIA+ communities, people with chronic illnesses, and anyone who self-identifies as having been historically oppressed), to learn which kinds of crops are most desired for food access programs in Greater Victoria.

We did not gather disaggregated data to comprehensively understand the intricate social fabric of our respondents. Despite not having disaggregated data, it is vital to recognize the diversity within our respondent pool, as it reflects a collective voice that may have been underrepresented in previous research efforts. Here is a snapshot of the demographic information we were able to gather:



- **STUDENT RESPONDENTS (40.8%):** A significant portion of our respondents identified as students, highlighting the involvement of this group in our survey. It's worth noting that students play a crucial role in shaping food access programs and fostering change within their communities.
- **IBPOC COMMUNITIES (44.6%):** A substantial 44.6% of our respondents self-identified as part of Indigenous, Black, and People of Colour communities. This diverse representation is invaluable in understanding the unique food access needs and preferences within these communities.

Geographical Distribution:

Geographically, respondents were distributed across various regions in Greater Victoria. The largest segments of respondents indicated that they primarily acquire their food from Saanich (21.4%), Langford and Hillside (each 13.6%), and Downtown (12.6%). This geographic diversity offers insights into the localized challenges and opportunities related to food access.

While our data may not provide a granular breakdown of demographics, the broad spectrum of respondents reflects the rich tapestry of our community. It underscores the importance of amplifying the voices of historically underrepresented individuals and communities, and their pivotal role in shaping the future of food access programs in Greater Victoria. The data collected represent a significant step towards understanding the multifaceted needs and desires of our diverse communities, ultimately contributing to more equitable and culturally relevant food for our communities.



RESULTS

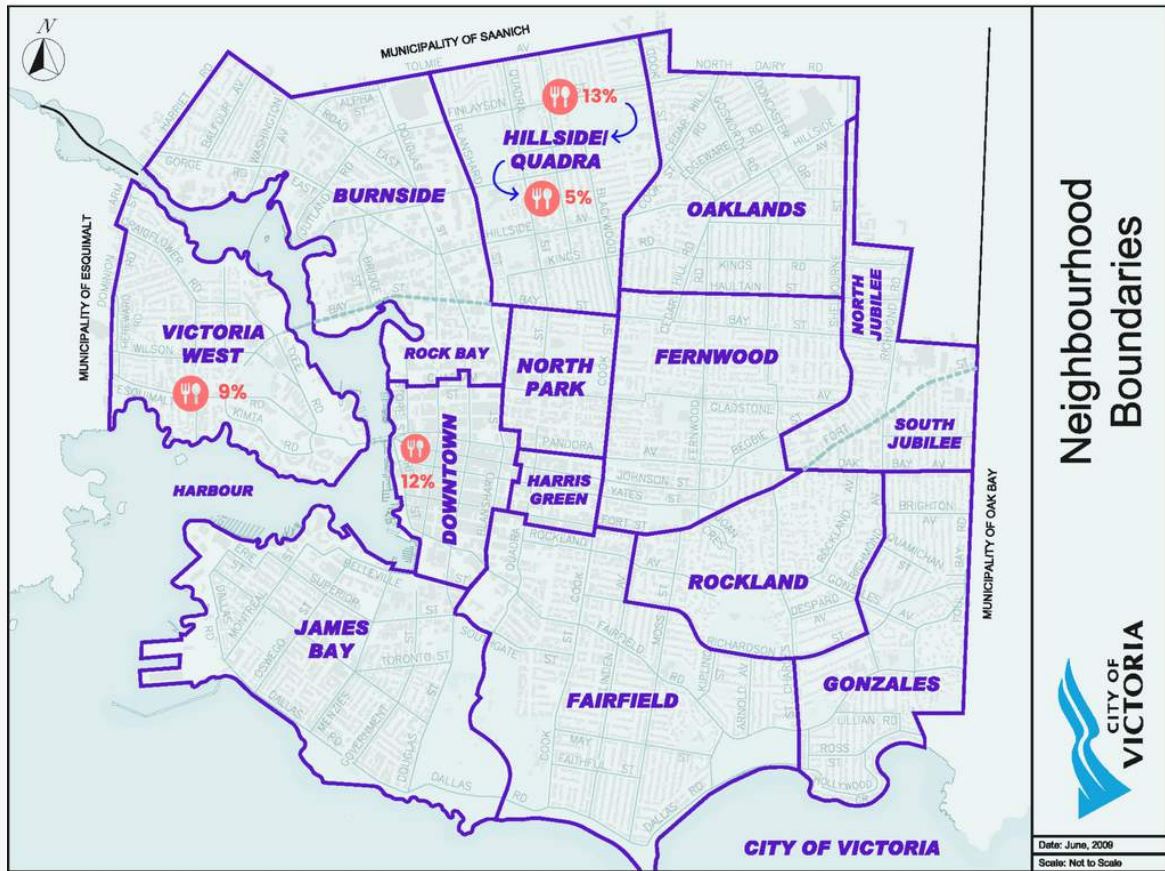
MAPPING FOOD ACCESS IN GREATER VICTORIA

The most common region of Greater Victoria where participants source the majority of their food was Saanich (21.4%), followed by Langford and Hillside (13.6% each), and Downtown 12.6%. The least represented neighbourhoods were North Saanich, Central Saanich, and View Royal, with 1 respondent each. The vast majority (89.4%) of respondents purchase food at conventional grocery stores, with 51.9% of respondents also shopping at Wal-Mart, 43.1% shopping at Farmers Markets, and 36.5% shopping at specialty cultural food markets.

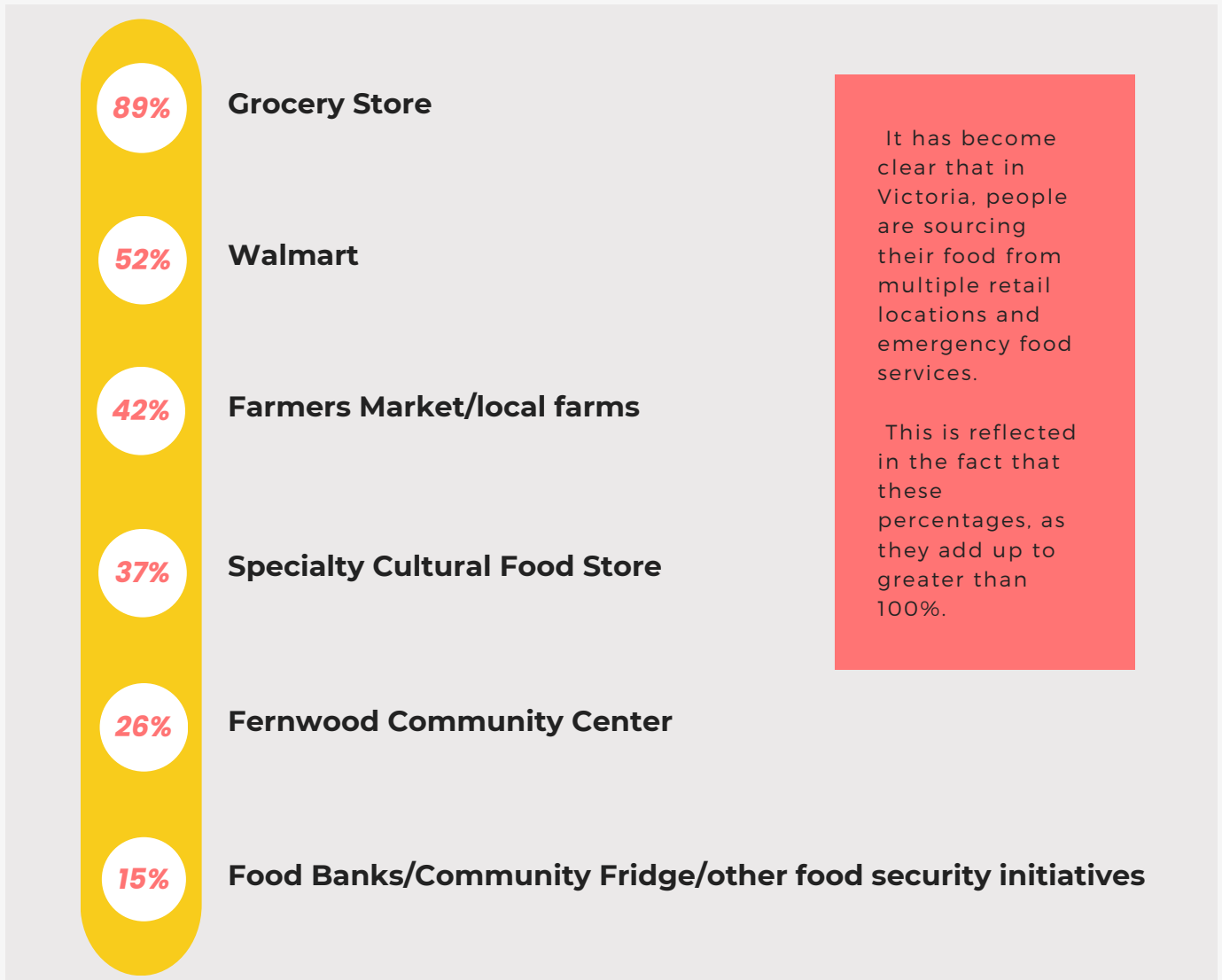
WHERE RESPONDENTS ACCESS THEIR FOOD



VICTORIA AREA



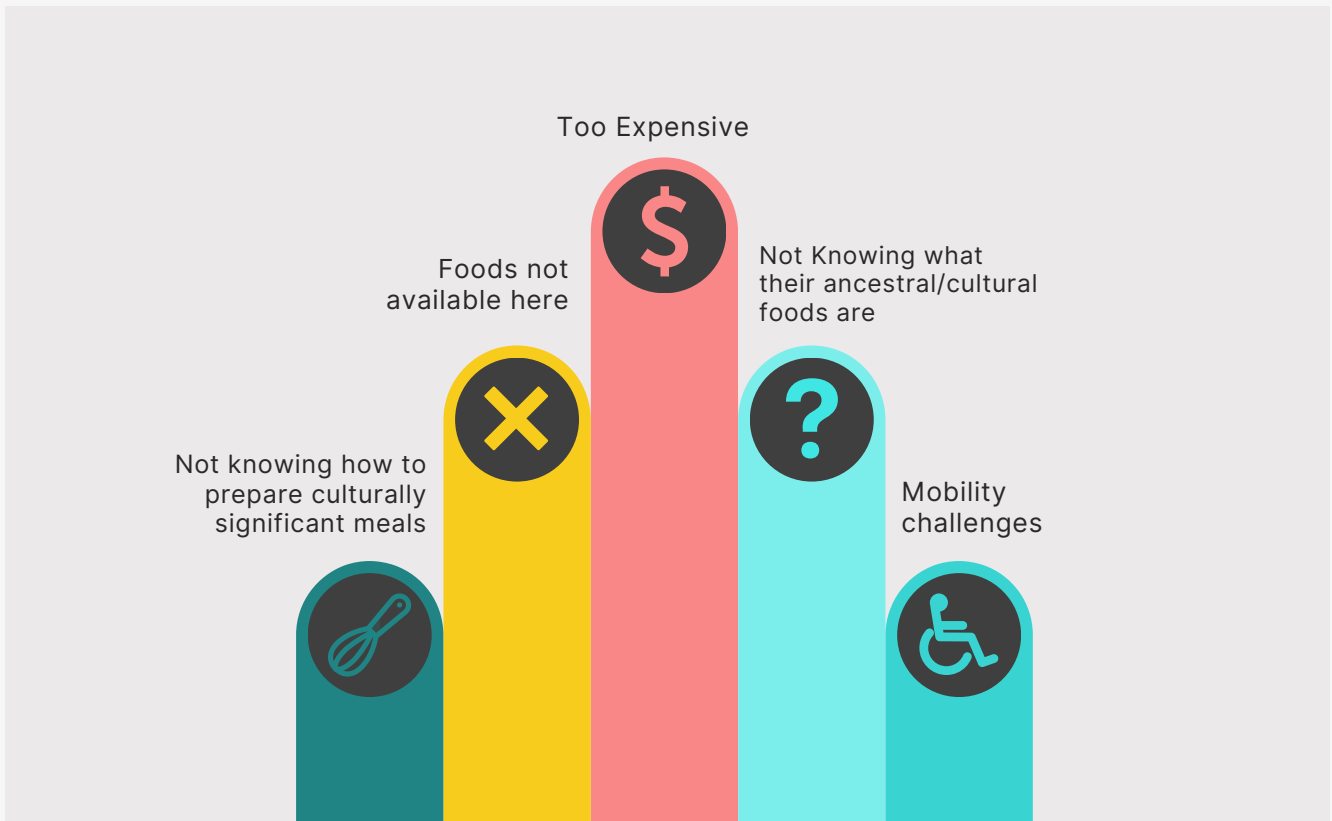
TOP ANSWERS FOR WHERE RESPONDENTS ACCESS THEIR FOOD



The [Greater Victoria Cultural Food Community Map](#) created by the University of Victoria Geography students as part of this project indicates that respondents frequent cultural food retail locations concentrated in the Downtown area, and other concentrations around Quadra Village and Cedar Hill Cross Road at Shelbourne Street. The GIS map is by no means comprehensive, however it implies that certain neighbourhoods have less access to cultural foods than others.

The City of Victoria has been working on a Growing in the City Food Systems Feature Map. This project will be helpful to identify the location and details of various types of local food systems assets and resources within the City of Victoria, as well as to understand where the gaps are and what needs to be improved. This is a great opportunity to continue mapping culturally relevant food resources including retail outlets, Community-Owned Assets and Culturally Diverse Kitchens.

FACTORS AND CHALLENGES IMPACTING EQUITABLE ACCESS TO CULTURALLY RELEVANT FOODS



Through the results of this survey and engagement sessions with program participants over the years, we have come to understand that the factors that affect people's abilities to access culturally relevant foods are multi-faceted and complex. By far the largest barrier for survey respondents was cost - 81.2% indicated that the price of their traditional foods prevented them from accessing it. Particularly in the last few years, as costs of living have skyrocketed with inflation, the ability to afford fundamentals such as housing and food has become increasingly challenging. Greater Victoria is one of the most expensive cities in the province to raise a family, according to the latest calculation of living wages in British Columbia ([Kloster, 2022](#)). This is known to be a factor of inflation despite the BC government spending \$200,000,000 ([Sajan, 2023](#)) to increase food security.

↑
TOP BARRIERS REPORTED FOR ACCESSING FRESH, LOCALLY GROWN, CULTURALLY RELEVANT FOODS

The food that is made available emphasizes the power dynamics within the food system, prioritizing subsidies for industrially processed foods with artificial flavours and cheap ingredients.

40.8% of survey respondents indicated that their culturally relevant foods are not even available here, and one person specifically added, “When available they are awful”.

The lack of cultural food can also be related to Dalhousie University’s latest Agri Food Analytical Lab report released in October 2023 ([Charlebois and Music](#)), which showed that in British Columbia, 66.6% of respondents are concerned that compromising on nutrition due to high food prices may negatively affect one’s health in the long run. The value of cultural foods is not directly quantifiable in the same way as nutrition, but its nourishing value for human connection and well-being is irrefutable.

The IBPOC representation highlights the importance of addressing the structural issues around food accessibility and its intersection with culturally relevant foods. Of the respondents who self-identified as IBPOC, 51% indicated that their cultural foods are not available here, compared to just 32% who self-identified as not part of IBPOC communities.

In Victoria, we have a local food economy that lacks equitable participation of these communities in decision making processes.

Ongoing systemic barriers reinforced by racial capitalism continue to shape how equity-denied groups and ethnocultural communities access and relate to land in the city by creating barriers to accessing land in a self-determining way.

In Victoria, we have a local food economy that lacks equitable participation of these communities in decision making processes.

The fact that 40.8% of the respondents identified as students, and 81% of those students indicated that their cultural food is too expensive suggests the serious food accessibility issues that domestic and international students face on a daily basis. In our community engagement events, international students referred to how they miss their cultural food to nurture themselves while studying and living in Victoria. To illustrate this situation, the food bank at the University of Victoria has seen an increase in demand that drove the project into a \$200,000 deficit in 2022 ([Lo, 2022](#)).





The data from the survey reveal several key challenges and concerns related to ancestral knowledge loss, cultural food disconnection, adoption of Western diets, and a lack of food literacy around culturally relevant foods:

- Approximately 1/5 of respondents indicated that they neither know their ancestral foods nor how to prepare these foods.
- This finding is indicative of a significant loss of ancestral knowledge related to traditional and culturally significant foods, which is tied to lack of food literacy and structural barriers.
- Limited Decision-Making Power: When stakeholders from underserved communities are not adequately represented in the decision-making processes related to food assets and resources, their voices and needs are often overlooked. This lack of representation hinders the development of culturally inclusive and equitable food systems.
- Transportation and mobility challenges were also listed as barriers, highlighting the ableism and classism within our system.

The survey data highlight the pressing need for initiatives that promote cultural food preservation and reconnection with an intersectional lens. It also underscores the importance of addressing the systemic challenges related to food accessibility, education, and cultural safety.

Research from the Toronto Black Food Sovereignty Plan shows that low-income and racialized communities have less access to green space in the city, including access to parks, community gardens, tree canopy cover, and community kitchens.

- *Food literacy includes not only knowing what to eat, but also understanding how to prepare and incorporate traditional foods into one's diet and social life.*
- *Structural barriers include cultural displacement, generational shifts, and immigrant acculturation and assimilation due to lack of cultural safety.*

OPPORTUNITIES FOR CULTURALLY RELEVANT FOODS IN GREATER VICTORIA

vancouver foundation



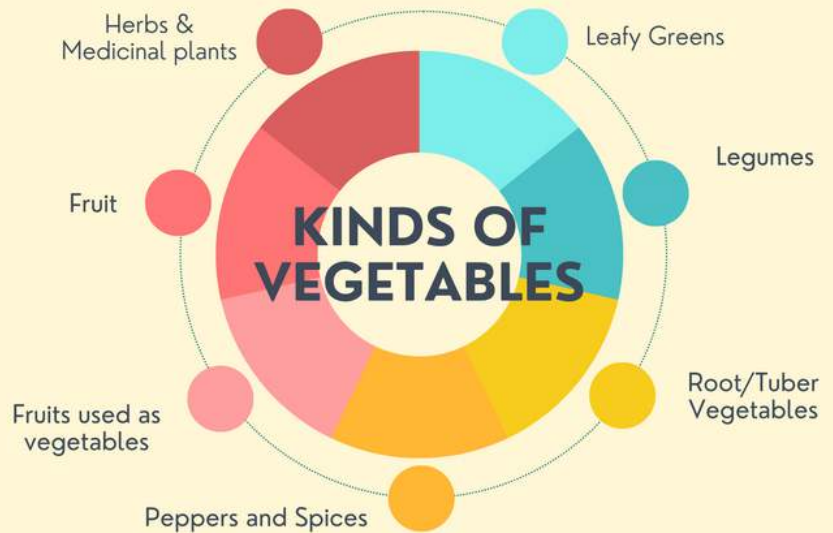
VICTORIA FOUNDATION

WHAT WE HEARD

CULTURALLY RELEVANT CROPS REPRESENTATION



Data collected by: Iyé Creative
Illustrated by: Razan Mereeb



Leafy Greens



Legumes



Root/Tuber Vegetables



Peppers and Spices



Fruits used as vegetables



Fruit



Herbs and Medicinal Plants



IDENTITY, STORYTELLING AND PLACEMAKING

When we asked the respondents about memories they had around culturally relevant food, we worked to delve into the profound connection between individuals' identities, their personal stories, and lived experiences. This centers the narratives around people restoring a sense of "home" for themselves and their families, and understanding what can be done to bring those memories into their present realities. The strength of this storytelling aspect lies in highlighting the emotional and contextual dimensions of their food-related memories.

The following are a couple of anecdotes received in this survey that showcase the crossroads of identity and sense of place.

“My grandma grows lemongrass in her small garden in Mexico. When I would visit her, we would cut lemongrass every morning and make tea and drink it together. One of my favourite memories with my grandma and her lemongrass was when a heavy storm hit in the afternoon in Mexico, and we closed all the windows, made fresh cacao and lemongrass tea and just listened to the storm together on her couch while she told me about growing up on the ranch/ "el rancho".”

– Anonymous respondent

“My first experience of trying to eat seasonally came a few years back. It was incredibly difficult to find many of the seasonal products, with the obvious expectation we have built in this society to expect to access everything at all times due to the global import market and technology. It was, however, life changing. I felt a connection to food like I never had before. I had cravings filled that I didn't even know I had until I had the food. I found a different level of enjoyment of the foods, berries being sweeter in their peak, spring greens helping to break the winter lethargy and the autumn bounty of pumpkins, squash, apples etc to really appreciate and learn to be thankful for the food we had and the land that had supplied us with the sustenance.”

– Anonymous respondent

At the event titled *“The Ways We Eat: Reimagining our Relationships to Land and Food”*, we had a participant declare that “Keeping my sense of smells and tastes is a form of resistance”. Through upholding his commitment to continuing to make foods from his homeland, he shared how it helped him sustain his relationship with his cultural heritage, and the flavours that were “programmed” into him by his mother. Another participant in this event shared in a recent paper she published that “By engaging in cultural foodways, I make meaningful connections with my culture and family; however, I question the authenticity of my experience with food, since I have limited access to culturally relevant and Halal ingredients” ([Rodyna, 2023](#)).

In the CRCS, some respondents mentioned the need to bring camas back and support restoration projects happening in Lekwungen Territories. The Kwetlal Ecosystem (Kwetlal is “camas” in Lekwungen) is deeply intertwined with the identity, culture, and place-making of the Coast Salish people, as camas played a crucial role not only in maintaining health and sovereignty, but also in upholding long-standing relationships to the land. Throughout their cultural practices, Coast Salish peoples tended, harvested, prepared, and consumed camas.

The maintenance of these harvesting sites significantly altered the visible landscape of this area through the use of controlled burns. Through these practices, the Kwetlal Ecosystem contributes to providing a sense of space, place and time. Songhees Nation knowledge keeper and advocate Cheryl Bryce has been sharing stories for both land management and food accessibility solutions with their cultural and restoration projects as a way to reclaim these ancient cultural practices (Franklin, A., Manning, D., Lekness, B., Toots, K., Tassie, L., Knox, B., & Ginter, K., 2014).

By examining the intersection of identity, storytelling, and placemaking through culturally relevant food narratives, we shed light on the profound ways in which food connects people to their land, their culture, and their sense of self, ultimately contributing to a deeper understanding of the role of food in our lives and societies.





KNOWLEDGE MOBILIZATION AND DISSEMINATION

An essential component of the results from the survey and the community conversations we have hosted is about how we remain accountable to those who shared their experiences and knowledge with us, and how we mobilize ourselves and related community food access groups in Greater Victoria to take practical action on what we learned.

Knowledge Mobilization Strategies:

STRATEGY	DESCRIPTION
01 COLLABORATIONS	Collaborate with Community Stakeholders and Partners - Join forces with new and existing partners to disseminate the knowledge from this project
02 TAILORED REPORTS	Create different versions of the report for organizations and funders who require structured and relevant information. Draft report for Small-Scale Farmers and report back with findings from CRCC and the Small-Scale and CSA Farmers Survey.

03
BOOKLET

Synthesized Booklet - Develop a concise and visually appealing booklet that summarizes the key findings and recommendations in an accessible format to share with the public.

04
PRESENTATIONS + WORKSHOPS

Targeted Presentations - Organize presentations and workshops for various stakeholders to discuss the findings and recommendations in person. These sessions can facilitate dialogue and collaboration.

05
WEBINARS + ONLINE WORKSHOPS

Webinars and Online Workshops - Conduct webinars and online workshops, making it accessible to a wider audience, including Indigenous food networks and community events.

06
COMMUNITY EVENTS

Community Engagement Events - Host community events, roundtable discussions, and town halls to engage local farmers, community organizations, and the school system in a dialogue about the report's insights.

07
SOCIAL MEDIA + NEWSLETTER
CAMPAIGNS

Social Media and Newsletter Campaigns - Promote the knowledge mobilization effort through active social media campaigns and newsletters. Utilize platforms to share stories, testimonials, and visuals related to the research findings.

08
PRESS PACKAGE

Press Package - Prepare a press package to engage media outlets and share the report's findings with the wider community.

RECOMMENDATIONS

The following include our recommendations for food access organizations, policy-makers, and community members who are passionate about improving access to a diverse range of culturally relevant food products.

Advocate for the incorporation of culturally relevant foods by:

- **Strategically optimize our sourcing practices to strike a dynamic balance between sustainability and cultural diversity.** This involves prioritizing local, seasonal produce while acknowledging the necessity of importing goods that are climatically unattainable locally.
- **Prioritizing locally adapted seeds** to support indigenous and cultural food farming practices, and to increase food sovereignty.
- **Acknowledging the nuance and complexity of food traditions,** respecting the diversity of cultural cuisines, and ensuring that food initiatives are inclusive and sensitive to cultural nuances.
- **Community-Owned Assets and Culturally Diverse Kitchens** - The inaccessibility of these existing assets, often located in private buildings or shared spaces, creates barriers for communities experiencing marginalization. This inaccessibility contributes to a lack of cultural safety and hinders the preservation and revitalization of traditional food practices. We recommend facilitating the acquisition of community-owned assets.
- **Center diverse perspectives in decision-making about the local food economy.** We must ensure that there are tangible and self-determined pathways for historically marginalized farmers, food processors, and consumers to participate in the local food system and thrive.



Continuation and Expansion of Locally Grown Culturally Relevant Crops:

- Continue the local cultivation of culturally relevant crops, such as collard greens and shiso, and explore opportunities to expand this initiative. This not only promotes diversity in local agriculture but also sustains cultural food traditions. Creating a seed library specifically with locally-adapted, culturally relevant seeds.

Education and Workshops:

- Provide more educational opportunities, training, and workshops that focus on teaching cultural practices related to food. These workshops will offer valuable insights into the harvest, preparation, cooking, seed saving and significance of culturally relevant foods, fostering cross-cultural understanding and appreciation,
- Foster intergenerational relationship-building for skill sharing and knowledge transfer specifically relating to transference of cultural heritage.

Future Research on Place and Belonging:

- Conduct future research to explore and document the process of creating a sense of place and belonging through food experiences. This research can provide a deeper understanding of how individuals from diverse cultures connect with their cultural roots and personal histories through food while living in diasporic communities. The findings can inform policies and initiatives that foster cultural preservation and community well-being.



GRATITUDE

We are grateful to everyone who contributed to the creation of this report—including our Iyé family, and the farmers, community groups, and individuals that supported the study process. We are thankful to those who filled out the surveys for sharing their time and stories. We express gratitude for funding received from the Urban Food Table, The Victoria Foundation’s Vital fund, CSMARI (The Government of Canada’s Community Support, Multiculturalism, and Anti-Racism Initiatives Program) and The Vancouver Foundation to carry out this work.

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TIMELINE #1 - PROCESS OF CRC PROJECT

1

JAN 2023

Began working with UVIC Students.

The 4 students: Sarah, Maya, Kaedin + Chris developed [the Greater Victoria Cultural Food Community Map](#) for this initiative which we are proud to share!

2

JAN 2023

Small-Scale Farmers Gathering: An in-person community conversation to connect + understand the needs + capacity of Small-Scale Farmers in Lekwungen Territories

3

FEB 2023

Received UFT Microgrant

4

MAR-APR 2023

Gathered Survey Responses

- A Google Form, which was filled out in exchange for a limited number of \$20 cash honoraria + an entry in a draw for a gift certificate to the [South Island Farm Hub](#)

5

JUL-SEPT 2023

Analyzing and compiling results

6

OCT-DEC 2023

Knowledge dissemination - writing reports to be shared with various community stakeholders



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APPENDIX A: SURVEY QUESTIONS



- **What types of foods are most meaningful to you in terms of being culturally significant, but may be hard to find locally?**

(Short answer responses)

- **Are you a Student? (at UVic, Camosun, etc.)**
(Yes/No)

- **Do you self-identify as part of the IBPOC (Indigenous, Black, and People of Colour) Community?**

(Yes/No)

- **Which of the following would you like to see in our no-cost CSA boxes if possible? Which do you (or would you) cook with regularly? (select all that apply) (Again, we cannot make any promises that we can provide these, but it is helpful to know what our community would like to see)**

(Eggplant; Collard Greens; Tomatillos; Corn; Black-Eyed Peas aka. Cow Peas; Okra; Cabbage; Cassava/Yuca; Potatoes; Spicy Peppers; Peanuts/Groundnuts; Amaranth; Lentils; Yams; Squash/Pumpkin; Aromatic culinary herbs (please specify in "Other"); Onions; Garlic; Seaweed; Shiso, Perilla mint, Chinese basil, Wild basil, culantro (cousin of cilantro); Other)

- **Where do you currently get/supplement/buy food? Check all that apply.**

(Grocery store; Specialty cultural food store; Wal-Mart, Fernwood Community Centre (Good Food Box); Farmers markets / local farms; Food banks, Community Fridge, other food security initiatives; Iyél; Other)

- **From what area of town do you typically get/supplement/buy the majority of your food?**

(Downtown, Oak Bay, Quadra Village, Hillside, Gordon Head, Sidney, Vic West/Esquimalt, Saanich, North Saanich, Central Saanich, View Royal, Highlands, Colwood, Langford, Other)

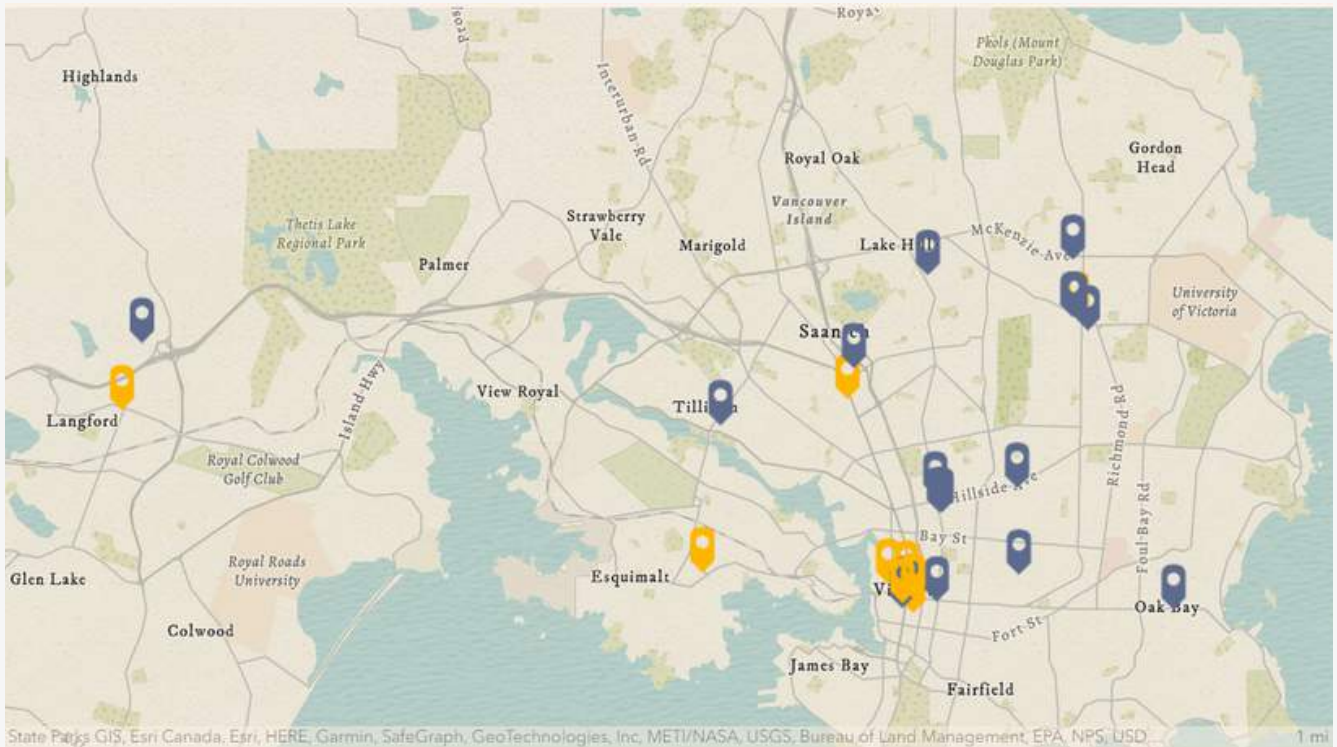
- **What are the barriers for you to access fresh, locally grown, culturally-relevant foods?**

(It's too expensive, It's not available here, I don't know what my ancestral/cultural foods would be, I don't know how to prepare culturally significant meals, I have mobility challenges that make it difficult to visit different grocery stores, Other)

- **Would you like to share a specific food-related memory with us? (Optional)**

- **Any final thoughts on how we could improve this program?**

APPENDIX B: UNIVERSITY OF VICTORIA STUDENTS' STORY MAPPING PROJECT



Locations of stores (red) and restaurants (orange) that provide access to cultural foods in Greater Victoria; compiled by community res

[Greater Victoria Cultural Food Community Map](#) by Maya Watson, Sarah Mastromonaco, Kaedin Konowalchuk, & Chris Rusin in Collaboration with Iyé Creative

APPENDIX C: RESPONSES - MEANINGFUL CULTURALLY RELEVANT FOODS THAT ARE DIFFICULT TO FIND

- “dont really have any culturally significant foods”
- “Certain types of biscuits, pork pies and black pudding.”
- “From the age of 4 to 17, I spent all those years living in a couple of countries in the Middle East.”
- “I feel as though it has been very difficult to find authentic, Halal Middle Eastern (Not Mediterranean) cuisine in Victoria despite the strong muslim and diverse population.”
- “Alberta Beef”
- “Locally caught foods, indigenous foods”
- “Affordable ones”
- “Okroshka, Syrniki, unsweetened Kvass”
- “Indian spices”
- “camas, eggplant, eucalyptus”
- “tobacco, stinging nettle”
- “veggies from my childhood include: bok choy, gai lan,”
- “tobacco, stinging nettle”
- “affordable punjabi food”
- “Chinese food”
- “indian (continent of)”
- “Certain Prairie grains and berries”
- “Bok choy, yu choy”
- “Leeks”
- “Fresh seafood, locally-made chorizo, cost-friendly garlic”
- “I’m from Newfoundland so most of my culturally significant produce (mainly root vegetables) is relatively easy to find here”
- “Well, you never see Camas flour, but for me culturally relevant crops are Dill and Beets and Cabbage”
- “Okra, collard greens”
- “Ukrainian food”
- “Quince!”
- “Mango”
- “Goose berries”
- “fruits and veggies”



- “Dim sum, Chinese herbal medicines, Asian herbal desserts.”
- “Vegetables not grown locally. Eg. fresh gooseberry, Indian taro root, green mango”
- “Fresh affordable organic vegs”
- “Cassava flour”
- “Okra, Sorrel, black eyed peas, jocote, dunks”
- “Collards, eggplant, fresh jicama “
- “Mexican”
- “I don’t know if many places that do German food good but it is relatively easy to make with common grocery items”
- “Cassava leaves, cassava flour, herbs”
- “Dried scallops and other dried food based medicine”
- “Tequenos”
- “Arepas”
- “Arepas, Colombian food in general”
- “black-eyed peas”
- “passion fruit”
- “papaya”
- “chayote”
- “None”
- “Brazilian food like coxinha, rice, alcohol, etc”
- “Game meat”
- “Papaya and magos”
- “Bio vegetables grown locally”
- “Okra”
- “Chinese vegetables like luffa, malabar spinach, amaranth, okra, kudzu”
- “Indian food”
- “Grains and green vegetables from India”
- “Tapioca, cuscus, yuca, okra”
- “Local, hearty greens, garlic”
- “Green leafy vegetables”
- “Vegetables”
- “cassava, mango, papaya, cupuacu and açai.”
- “Tortilla and guava”
- “Tulsi, Neem, Moringa, (all really important medicines), Kapok Buds (used in bisi bele bath, a rice and lentil dish!), Black Stone Flower (nothing quite like it), Curry Leaves (at the heart of south Asian and Sri Lankan food), Khatta bhaji (sorrel leaves, sour and SO GOOD in stews/curries)”
- “access a lot of what i need”
- “The selection here is really limited and really expensive compared to Ottawa where I'm from, where there was such an abundance.”
- “Cultural medicines: sage, sweetgrass, tobacco,”



- “It is possible, but difficult to find fresh chiles (serrano, poblano) grown locally. Fresh tortillas using local maiz. Fresh fruits like papaya and guayaba are often used in my culture, but hard to grow here and find locally. Local cacao.”
- “Pink tomato”
- “None (I don’t have a gap here, but I support providing culturally important foods for others!).”
- “Potatoes and bell peppers”
- “Fresh sockeye salmon. Eating things that grow natively like salmon berries and huckleberries are also very hard to find locally unless you harvest them yourself.”
- “Fluted pumpkin and leaves”
- “Lemon cucumber”
- “Perilla leaves fresh”
- “Figs”
- “Mangos, melons, avocado, berries, cherries, sweet potato, lemons, limes, beets, corn, kohlrabi or radishes, cauliflower, squash, kiwi, beans...”
- “I lack culture aka just another white person”
- “Seasonal foods and food grown with nature rather than fighting against it.”
- “Foods that are often considered herbs like Nettle leaves, dandelion leaves etc. They make great spring greens and great spring tonics when incorporated into the diet. These are often either inaccessible or very expensive to buy.”
- “I guess gluten free breads and perogies etc. I’m white, of Ukrainian and German heritage, but don’t tolerate wheat well. I think also offering locally grown beans that are good for drying, like Canellini, etc, and maybe quinoa would be a lovely offering as well.”
- “I will use whatever fruits and vegetables are in my GFB”
- “Can’t think of any”
- “Medicines, devil’s club, sage, vanilla beans, tobacco plants, firewood, passionflower, plantains, arnica, etc”
- “Casava leaves (isombe), Green bananas (igitoki)”
- “Berries”
- “Papaya, chayote (vegetable pear), mamey/ zapote”
- “Love everything”
- “Middle Eastern”
- “Amaranth, quinoa. Fruit with peels. That we typically only import. Bananas, plantains, mangoes etc.”
- “Also eggplants, fresh greens”
- “Scotch bonnet peppers, chadon beni/culantro”
- “Central Eurasian spices”
- “I don’t really like food”



APPENDIX D: FOOD-RELATED MEMORY RESPONSES

- “thinking of when my Babcia and I would make Placki Ziemniaczane or Kopytka”
- “It's a memory not just unique to me, but unique to almost everyone who has spent a fair share of time living the Middle East. It's Karak Chai with saffron (it's a type of tea with saffron in it) and an Arabic shawarma, it is a staple in all countries in the Middle East.”
- “My nana slow cooking risotto over the stove until it was so perfectly soft and creamy”
- “Growing up my comfort food was congee, called "yok" in Thai. My parents would make this whenever I got the slightest cold.”
- “my mother would prepare white radish corn flour roti when the radishes were available seasonally. similarly mustard greens creamed spinach”
- “Sharing hot pot with friends and family over the winter”
- “I remember learning to cut veggies for soup with my mum and feeling so proud and excited to see the beautiful meal come together!”
- “I remember hopping over stones in my Vavó's garden, and pick the strawberries as they became ripe (even though I was told to wait until there was more!)”

- “My grandmother is the epitome of the matriarch (you know, whatever stereotypes that represents) in my family. She was in the kitchen for every family memory I can think of (this is both problematic and a very important role, anyway, family relations, it's complicated) and her chicken soup and beet leaf buns and pirogies will live in my soul for longer than she will be on this planet, anywa.”
- “Quince on homemade yogurt makes me think of my parents.”
- “picking wild saskatoon berries in my grandmas yard as a kid and then getting to eat the fresh pie later”
- “Cutting the string on the rice bag so it rips off in one pull with my grandmother.”
- “Watching my grandmother make cocoo from cornmeal and okra and flying fish with tomato and onion gravy... sooo tasty”
- “The time I was in the Blenkinsop valley on Allison St and found a farm stand with a 70 Pound squash for \$7. I somehow got it home on my cargo bike and gave hunks away for weeks!”
- “Arepas”
- “Food is always related to family meetings”



- “Food is always related to family meetings”
- “I miss fruits as part of my daily basis foods”
- “We like potluck here”
- “I have shared home made Indian food with my friends from various countries and they loved it! I love cooking for friends.”
- “My grandma making sweet potato candy by the wood fire and burying them too under the ambers to roast them.”
- “There are too many and I haven’t had dinner yet so I’m going to pass for now haha”
- “Making perogies with Baba”
- “I make the world's best pea soup, because my father is French Canadian. The first time I brought it to work, my coworker beside me smelled it and said it smelled amazing, so every time I brought pea soup to work, I brought some for my coworker too.”



- “There's so many, for me it's partaking in sobre mesa after dinner, i.e., talking about politics and family drama.”
- “My grandma grows lemongrass in her small garden in Mexico. When I would visit her, we would cut lemongrass every morning and make tea and drink it together. One of my favourite memories with my grandma and her lemongrass was when a heavy storm hit in the afternoon in Mexico, and we closed all the windows, made fresh cacao and lemongrass tea and just listened to the storm together on her couch while she told me about growing up on the ranch/ ‘el rancho’.”
- “My first experience of trying to eat seasonally came a few years back. It was incredibly difficult to find many of the seasonal products, with the obvious expectation we have built in this society to expect to access everything at all times due to the global import market and technology. It was however life changing. I felt a connection to food like a never had before. I had cravings filled that I didn't even know I had until I had the foods. I found a different level of enjoyment of the foods, berries being sweeter in their peak, spring greens helping to break the winter lethargy and the autumn bounty of pumpkins, squash, apples etc to really appreciate and learn to be thankful for the food we had and the land that had supplied us with the sustenance.”
- “I remember eating perogies, saurkraut and sausages with home made pickles from a huge ceramic barrel at my Oma and Opa's house as a child”
- “Being gifted a GFB thru Island Metis feels like Christmas and is the BEST gift to receive- natures bounty, ensuring healthy choices can be made which then support physical & mental wellness. Also, harvesting last of community garden basil abd spinach and making pesto to take home within 20 mins later”
- “They are all about family”
- “Eating Don Juan Bali quesadilla it was soooo good.”



APPENDIX E: SUGGESTIONS FOR PROGRAM IMPROVEMENT

- “would love to see more resources for people looking for culturally important foods”
- “The program has done what I would've done; Since Victoria has a World Class University like UVic and a fair amount of other major post-secondary institutions, It is vital that we get the opinions/thoughts of the international students who come from all over the world to study here.”
- “Get in contact with people of the cultures you intend to represent. Get to know the Indigenous peoples in the local area”
- “Stop excluding groups on a racial bias.”
- “More awareness, the community could benefit from an awareness campaign about this program.”
- “love that you give paid time to gather information on what feels like culturally relevant food for folks.”
- “Listen to a podcast episode called ‘Carbondale Spring’ by the Partisan Gardens (online, not on spotify) if you haven't already - awesome food autonomy initiative going on in Carbondale, Illinois, with some sweet ideas about community engagement & food distribution.”
- “have programs available to low income disabled students”
- “Not that I can think of.”
- “I don't really feel so well equipped to answer this question. But thank you for all you do!”
- “Y'all are doing amazing work!!”
- “Not at this time!”
- “Bring teachings from traditional healers and knowledge holders so that those of us who have forgotten our ancestral medicines may learn again.”
- “I don't know this program. New to program. Will share later.”
- “Cont trauma informed communications”
- “More outreach! 😊”
- “Teaching for people of their cultural foods could be really neat - having workshops on ancestral foods, etc”
- “I think more advertisement for more visibility. Many people don't know about you.”
- “More education”
- “You are doing a good job!”
- “Don't know the program yet”
- “Kudos for your work and concern about this important argument.”
- “I'm not yet familiar with the programme”
- “Please make it visible to the newcomers through posting in the cultural related groceries stores in town”

- “More communication”
- “exposure, awareness”
- “I think it’s interesting and it can help others find their way around getting cultural produce”
- “more workshops, participation in events, cooperation with other organizations”
- “You are incredible! Thank you.”
- “You guys are doing amazing! Keep up the good work!”
- “You are doing a great work! Thank you so much for doing this for us!!”
- “I came with the recipe or name the vegetable in the box that comes with the food so I don't lose any vegetables because I don't know how to cook.”
- “Needs more publicity”
- “You’re doing SO GREAT. You have no idea what this means to me to potentially have the opportunity to access these incredibly healing foods. Dhanyavadh.”
- “I love the work you guys do, keep it up friends”
- “Food is everything for us and our family! However often times urban sites seem to house the most community engagement around food education and participation- I often find I don't know where to start when wanting to engage or re connect to community projects, food boxes etc. this survey is a reminder for me to sign up with lyé and the incredible work you do!”
- “I don't have any suggestions I am happy with the program”
- “I love this program and am always pleased to get fresh seasonal food”
- “A lot of my understanding of food and connection to food culturally comes from harvesting it. I would like to see more community growing options (they are hard to access in my area) and I think this helps people understand the whole process of how food is grown and what it takes to grow food in this climate.”
- “I think the program is already great but I would love to see more of a focus on seasonal products. Things like the spring greens I mentioned before like nettle, dandelion leaf etc. Things our ancestors will have made use of and their bodies craved at the different times of year. Less of the produce out of season like the cucumbers in spring that have been grown in greenhouses over winter. Cucumbers are inherently cooling to the body which make them great for the summer, but less good for the cool spring time. Also basically any food that naturally grows here in BC without the external influence of things like growing indoors/heated greenhouses etc.”
- “Yes, please offer things like preserves, saurkraut, pickles and kimchi. We need our probiotics and its hard to make these things as a person with disabilities. Also gluten free breads and things. Thank you!”
- “None”
- “These are great ideas and initiatives, please keep going! Connect with other local bulk buy groups to share/trade. Would love to see bulk medicine/herb buys for making medicines, salves, teas, etc. Wela'lin, thank you”
- “You're doing awesome. Thanks.”
- “Greens yes yes & maybe small bag of grain/legume”
- “Please try your best. Just filling this is making me feel seen”
- “Less potatoes”
- “Idk what the program is but good luck”



APPENDIX F: EVENT POSTERS

PLENTY COLLECTIVE, RAD CAFE, AND THE BELFRY THEATER PRESENT

COMMUNITY theater night

"THE UNPLUGGING"

AT THE BELFRY THEATER

MARCH 3, 2023

PRE-EVENT SOCIAL: 6:30PM
PERFORMANCE: 8:00PM - 9:30PM

FOLLOWING THE PERFORMANCE THERE WILL BE DISCUSSION, FREE SNACKS, AND DANCING!


\$5-20 tickets can be purchased at <https://www.belfry.bc.ca/> or calling 250-385-6815

Free tickets are available (no questions) by emailing or DMing Plenty Collective

Scan the QR Code for Accessibility Information




A Palenke Experience:
Collard Greens
From Seed to Spoon



With:
Solara Goldwynn & Chef Natalie Justin
Special Menu: Collard Greens

June 17, 2023
1:00 pm - 5:00 pm


www.lyeherstories.com



SOCC UVIC ACEA

BIPOC CULTURAL SHOWCASE


A CELEBRATION OF CULTURE



FEBRUARY 17 @ 5 - 9 PM
MICHELE PUJOL ROOM (SUB)

iyé

COME AND CELEBRATE



The Ways We Eat

AN INVITATION TO REIMAGINE OUR RELATIONSHIPS WITH FOOD AND LAND


OCTOBER 13TH 5-8PM

CHURCH OF TRUTH - 111 SUPERIOR ST

www.lyeherstories.com

Presented in partnership with IyÉ Creatives, Table Talk + CRFAIR




The Ways We Eat



A celebration of our relationships to land, food, and culture

Wednesday, October 26th, 6pm-8pm
The Dock, 900-722 Cormorant St

See more at www.lyeherstories.com

SOCC



APRIL 24TH
12:00 - 1:30 PM
STUDENT WELLNESS CENTER -
HEALTH AND WELLNESS BUILDING - 6239

Talk about cultural food, collective healing and de-stress with SOCC while enjoying a delicious community meal!

HEALING WITH THE COLLECTIVE:
FOOD FOR HEART




WELCOME DAY CELEBRATION
JOURNÉE D'ACCUEIL



SUNDAY
MARCH 12TH
11AM-4PM

FREE - ALL AGES

